

HOLINESS TO THE LORD

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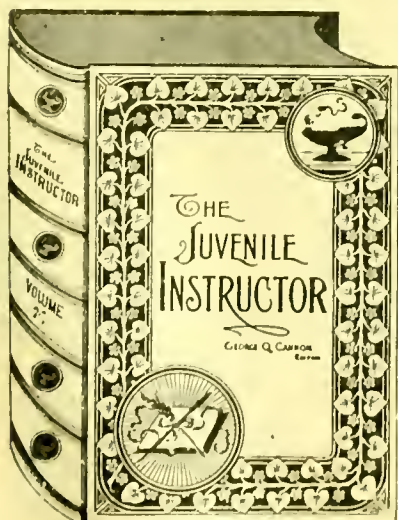
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# THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG LATTER-DAY SAINTS

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## CHILDREN'S SPORTS AND OCCUPATIONS.

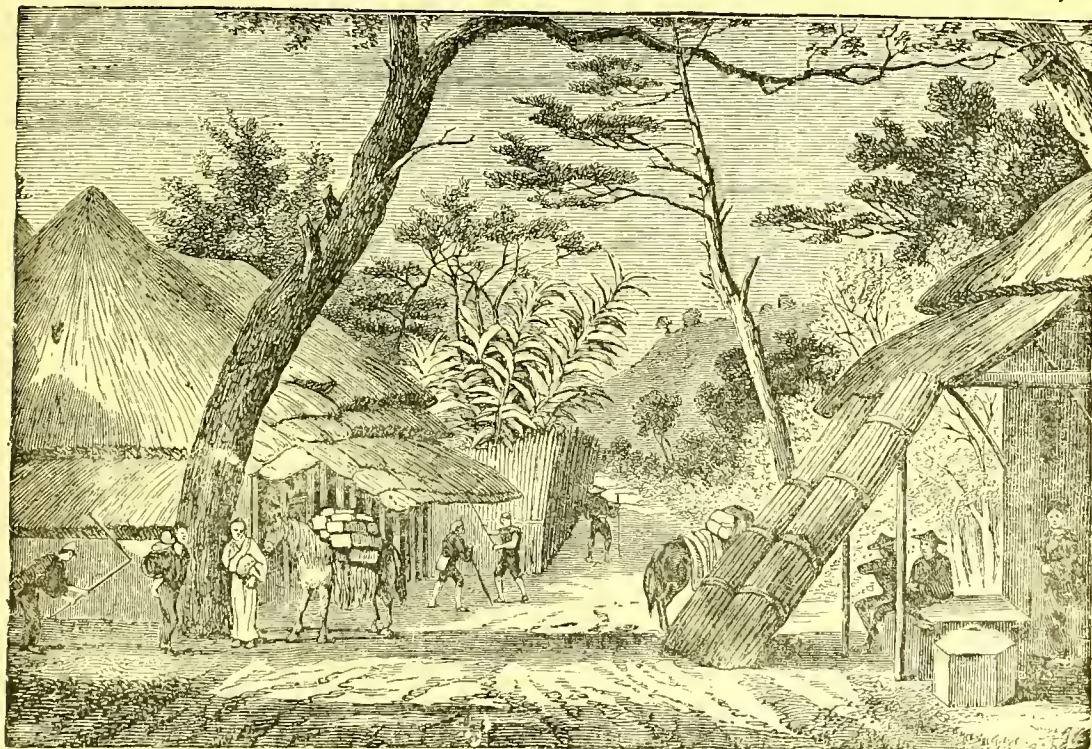
IN the previous number of this magazine a description of child life among the Hin-

doos was given. Let us now turn to the Japanese, another Asiatic race of people, but quite different to the Hindoos.

Among this people children fare much better than they do in India. They have in-

deed a very happy time, as their parents do so much to give them pleasure. Many traits and customs of the Japanese are very nice, and they are an interesting race of people.

It is said that Japanese children are very



COUNTRY SCENES IN JAPAN.

obedient and loving to their parents, and very seldom have to be punished for naughtiness. With them a kind word is enough to correct any of their little faults. Their example in this respect is worthy our consideration.



These children have a peculiar look on account of the custom their parents have of shaving their heads. Four tufts of hair, one

and the children have plenty to amuse themselves with. They play football, walk on stilts, blow soap bubbles and many such things as



A JAPANESE THEATRE.

over each ear, one in front and one at the back of the head are left long, while the remainder is shaved off closely.

There are many toys to be had in Japan,

children do in other countries. They are very fond of flying kites, which are made in a great variety of shapes and designs representing birds and animals.



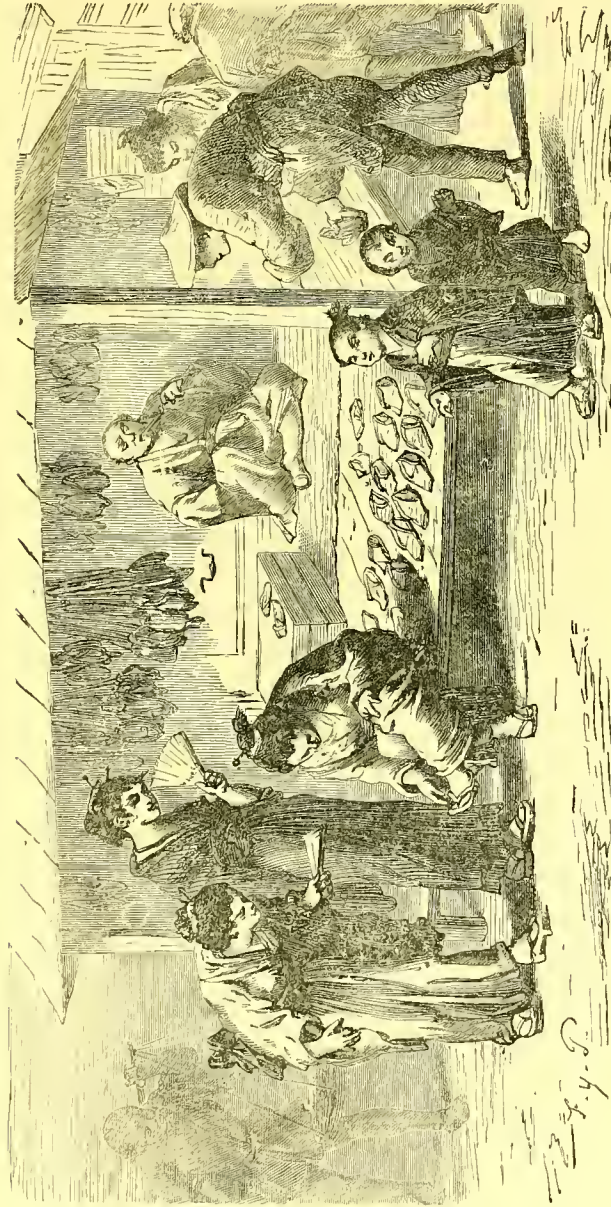
Wrestling is a sport which both children and adults enjoy very much. Professional wrestlers among the Japanese are generally so fat that one would think they were unable

each other over and tumbling about like performing elephants.

Their theatres furnish a variety of amusements in the way of plays and tricks of skill.

Some of these exhibitions of skillful hand performances are shown in the accompanying illustration of a Japanese theatre. The long noses of some of the performers are, of course, artificial; and such feats as a man balancing himself on the end of another's false nose, and then balancing a parasol on his own, while with his hands he keeps several balls in the air by giving them a toss in turn as they fall, as shown in the picture, are actually performed by some of these actors. Another most wonderful performance is that of climbing a ladder while one end of it rests on the floor and the other is raised upright and unsupported. To the upper end of this another ladder is fastened at right angles, and the performer climbs out to the end of this and hangs by his toes, keeping the whole structure balanced on the one end which rests on the floor. Street performances are plentiful in Japan, and they furnish amusements for the children similar to the Punch and Judy shows of our country.

The children of the Japanese wear loose clothing with large sleeves, in which they have pockets to carry their toys or other articles. A very commendable trait credited to the Japanese is that of dressing school children nearly alike, whether rich or poor. This is to prevent the



A JAPANESE SHOE STORE.

to make any very quick movements; but they are well trained in their business, and they perform feats that are surprising, knocking

children of the rich taunting their poorer schoolmates with disrespectful remarks about their clothing, and thus creating ill feelings to-

wards each other. Children of both sexes are sent to school and are taught to read and write. A knowledge of the history of their country is also imparted to them.

The Japanese print a great many books. They are fond of reading, and are quick to learn and adopt the ideas of other enlightened

are well patronized. Although they are so skillful in manufacturing many articles their homes are plain and simple. They contain but little furniture. No chairs are needed as they sit on mats placed on the floor. The floor also serves as a table, and their beds are made upon these mats.



JAPANESE AT MEAL.

nations. Many picture books are also to be had among them, and the children are very fond of them.

These people are considered very cleanly in their habits, and bathe quite often. They have many public baths in their cities, which

#### INFIDELITY AND IGNORANCE.

[CONTINUED FROM PAGE 243.]

WHEN some travelers in Asia wrote back, that Chinese records made the world many thousand years older than the Mosaic



history does, how it rejoiced a host of listeners ! They felt that a great victory had been gained. After a time some additional items were published from Chinese history such as the following : " They tell the name of their first king which sounds like a corruption of the word Noah. The time they assign for his reign corresponds to the age of Noah. They speak of this king as being without father ; of his mother being encircled with a rainbow ; of his preserving seven clean animals to sacrifice to the Great Spirit ; that in his day the sky fell on the earth and destroyed the race of men." When we remember that the waters of the sky did this in the days of Noah, that Noah was the first of his race after the flood and thus apparently without father, that the rainbow is interestingly connected with his history ; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice, we begin to discover that the Chinese account is nothing more nor less than a perversion of the truth (see *Stack History of the Bible*).

We also gather from Moses that between the creation and the deluge there were ten generations of men surpassing us greatly in length of life. It would require no great stretch of imagination to suppose them greatly our superiors both in strength and stature. These men the heathen, in ages past, were in the habit of calling gods. Thus the Chinese account speaks of ten dynasties of superior beings who ruled in their country a thousand years each. It is not difficult to see that this is only a different way of relating the same facts. But why should many of the seemingly learned choose to suppose that each father ended his race before the son began to live ? It could only be for the purpose of stretching out the time between the deluge and the creation to ten thousand years. Moses informs us that each of the ten generations did extend nearly a thousand years. Now this is the history as found in the Holy Scriptures, of those ten great kings :

" And Adam lived an hundred and thirty years, and

begat a son in his own likeness, after his image ; and called his name Seth : And the days of Adam after he had begotten Seth were eight hundred years : and he begat sons and daughters : And all the days that Adam lived were nine hundred and thirty years ; and he died. And Seth lived an hundred and five years, and begat Enos ; And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters : And all the days of Seth were nine hundred and twelve years : and he died. And Enos lived ninety years, and begat Cainan : And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters : And all the days of Enos were nine hundred and five years : and he died. And Cainan lived seventy years, and begat Mahalaleel : And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters : And all the days of Cainan were nine hundred and ten years : and he died. And Mahalaleel lived sixty and five years, and begat Jared : And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters : And all the days of Mahalaleel were eight hundred ninety and five years : and he died. And Jared lived an hundred sixty and two years, and he begat Enoch : And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters : And all the days of Jared were nine hundred sixty and two years : and he died. And Enoch lived sixty and five years, and begat Methuselah : And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters : And all the days of Enoch were three hundred sixty and five years : And Enoch walked with God : and he was not ; for God took him."

Thus we see there were seven great men or kings, counting father Adam, up to Enoch who walked with God three hundred years, and God translated him and all his city, then from Enoch to Noah and including Noah were three generations more, making ten great men or kings up to and including Noah.

Now Adam was 130 years old when he begat Seth, and Seth was 105 years old when he begat Enos. Enos was 90 years old when he begat Cainan and Cainan was 70 years old when he begat Mahalaleel. Mahalaleel was 65 years old when he begat Jared and Jared was 162 years old when he begat Enoch. Enoch was 65 years old when he begat Methuselah and Methuselah was 187 years old when he begat Lamech. Lamech was 182 years old when he begat Noah and Noah was 500 years old when he begat Shem, Ham and Japheth, making in round numbers 1550

years from and including Adam's day to the birth of Noah's three sons which occurred sometime before the flood, and by the chronology of the Bible, Adam the first great king lived nearly ten hundred years, or nearly two-thirds of this whole time occupied by these ten great kings as the Chinese history designates them.

*S. B. Young.*

[ TO BE CONTINUED. ]

### WORK FOR GIRLS.

#### Service.

THERE are three branches of service which I shall consider in these papers. First, that known as domestic or "hiring out;" second, partial service, or the giving of only a portion of one's time; third, co-operative service.

Many of the young girls who are already out at service or who have doubtless spent years in "hiring out," will think it a strange thing that any one should presume to point out to them different and perhaps better ways of doing that which they already think they know all about. But there are many things yet unthought of by even you or me in relation to this "help" business, and which will have to be thought of and discussed before we as a people can aspire to lead the world as we have been repeatedly told we should in the near future. So then, let us reason together. I also wish to talk to the sisters who have "hired girls" or those who wish to get them.

You wish, of course, to get as much for your time and work as is possible and have therefore traveled to the city to work. What did you say and do when you went to engage the place you now are occupying? I think I can repeat almost word for word your conversation with your employer. I shall not do so now, however, but will only say that it included the remark that you wanted a place, and what were the wages paid by the lady. A few words as to the spending of the Sabbath, and what evenings you could have

"out," may have been added to these two principal questions, and then you assumed your new duties and waited for time and circumstances to show you what was expected of you and what privileges you might assume.

The lady who has hired you was as indefinite as yourself about the matter, and rare woman is she if she had any real understanding with you as to the details of your work or the extent of your labors. No girl should seek a place until she has a pretty definite idea as to her own capabilities and a very clear idea as to her rights and those of her employers. The girl who wishes to be paid three dollars a week for work that is in reality worth only one dollar, or who refuses to work for less than another girl who has twice her skill and ability, is not honest in her request whether she knows it or not. A carpenter who has only just learned the first principles of his trade, and who would presume to demand as high wages as one who was a master workman, would be treated with the scorn and indignation that he deserved by his fellow-men. But girls think that it is only necessary to know how to make a bed and wash dishes, not even knowing how to do those things well, in order to secure as high wages as can be paid to the most competent servant. Now until we, sisters, you who work out and you who hire help, will seriously consider these matters as worthy of our attention, and will agree to try and work out this problem on equitable and business principles, there will never be any change in all this confusion that reigns at present in the domestic world.

When any young girl wants a place to hire out, let her take counsel of her own heart, or better still of a wise mother, and ascertain what branches of labor she understands, and those in which she is deficient. Let her sit down, and with the honesty of a true Latter-day Saint, take an inventory of her talents and defects. Let there be a definite understanding between you and your employer to begin with as to what you can do well and be as frank about acknowledging those things in



which you know yourself to be lacking. If you are a good washer and ironer but a poor cook, or if you are quick at cleaning and dusting but know little about waiting on the table, just say so at your first interview, and you will have gained the biggest point in your favor that you will ever gain, and that is your employer's confidence. If you are fretted by the presence of children in the kitchen, the lady will think none the less of you if you tell her so respectfully and with the spirit of a true woman. By the way, there is one important thing I wish to mention in connection with this subject, and that is this: Do any of our good sisters in need of places or those in need of help ever think their religion of sufficient importance to take the matter before the great Tribunal, and ask there that the place or the help which will be the most suitable may be sent to your door? I think about that, for sometimes when I see women wondering what on earth they are going to do for a girl, I wish I had courage to say to them, if you will go and ask God about that matter He will help you. We women are like our husbands and fathers, we ask His blessings in a general way, but rarely itemize our desires as we might well do before that Father who watches the fall of a sparrow. So, dear girl, if you have not done so before, go to Him and ask Him to guide you to the right place, and when you reach that place, be as true and as ladylike about your wishes and your agreements or arrangements as if He stood by and listened to your words. His angels are there, be assured of that.

There is another point which I wish to make very prominent in this letter, and that is the fact that if you receive some real or fancied injury while you are working out, it is your urgent duty to go to the lady of the house and tell her what has happened. It is the harboring of injuries and the repetition of them to every one but the interested person that works so much grievance and mischief among us. If the children are impudent to you, go kindly to their mother and tell her about it. Don't bear it and bear it until you

are filled with rage and then leave your place with a day's warning and an outburst of anger; that is neither the way of a Saint or a true woman. Choose some moment when you can see the lady is in a kindly humor, and then tell her frankly and yet without anger how you feel and that you will not consent to remain unless the children treat you with more respect. The lady will not be either a lady or a Saint if such conduct on your part does not raise you in her estimation, and secure you, besides, the hoped for result.

Now a word or two to your employer. If the young girl who enters your house is a good, honest and worthy girl, you have no more right to domineer over her, nor to criticize and cavil at everything she does than has she to sulk at you and repeat to her companions every fault and folly she sees committed in your house. Remember that she is a child of God and if a member of this Church, she is your peer in any society, and should receive at your hands as courteous treatment and as kindly words as if she were the daughter of the President of the Church, on a visit at your house. When you have corrections or suggestions to make as to her work, it is as unbecoming in you to snap or snarl them out to her as it would be for her to adopt the same tone in speaking to you. Her rights are as sacred and as high as are your own. Remember she, too, has a right to a portion of her time, and if you will make with her in the first place a definite plan as to your Sundays and your holidays you will find less cause for dissatisfaction than is usually the case. If the girl is spry and has her work done up in good season, don't think it necessary to find extra work for her to do, because you find her seated in her clean kitchen reading the paper or sewing on some article of clothing for her own use. You have not bought her body and soul, remember that, and you, being the elder and supposedly the wiser, should be more willing to see her occupy some of her time in mental improvement than she is to so use her spare moments. Give

a girl the same treatment that you would like a woman to give your daughter in case she were in the same position, and take as keen and kindly an interest in her as you possibly can, and take my word for it she will repay you for every kindly thought and for every patient word of counsel and advice.

**BROWN BREAD:**—The first and most important requisite in making any kind of bread is to have good flour. The wheat grown in Utah is of the very best, and there is no good reason why we should ever have poor flour made. Don't have one particle of the wheat left out, and if you take the trouble to select the wheat you will be paid for your trouble. Insist upon having the mass ground out very fine and soft. To be graham flour does not necessarily imply that it shall be coarse and full of large bits of bran or silica, or have small chunks of unground wheat. But it must have every element of the wheat in it, that is imperative. Having obtained good flour, if your "men-folk" are like mine, hard to persuade to new ways, adopt my plan of introducing the new bread, and that is take one-third unsifted brown flour, add to it two-thirds white flour, and proceed as if making white bread. Gradually add more and more of the honest brown or whole flour, until it is all or nearly all made of the coarse flour. We make yeast of grated raw potatoes, with or without hops, and of course sugar and salt. Take nearly a pint of good potato yeast, if without hops, and add to about four quarts of flour, either all brown or part brown, make a dough quite soft and then give it a good half hour's kneading. That should be done in the evening. Next morning give it another ten minutes' kneading and put into your baking tins. Make small loaves, and remember that this kind of bread requires a brisker fire and longer cooking than does white bread. The great point to consider in the mixing is to keep it soft and spongy. Hard dough makes tough and dry bread, especially with this kind of flour. Don't let the bread rise too light as it

takes all the sweetness out of it; and watch your oven carefully, that it shall maintain a sure and steady heat. Then, when your bread is a lovely golden brown, and smelling like a miller's bin of fresh, sweet wheat, set your loaves up against the table to cool with a light cloth laid over them, knowing you have something good to look at and good to eat—a real Word of Wisdom article of food.

*Mary Howe.*

#### A SKETCH OF NAHUM BIGELOW.

[CONTINUED FROM PAGE 253.]

IN the year 1843 Nahum bought 160 acres in Hancock Co., and sent Leibias T. Coon with his son Asa to help to break up the prairie land. For this purpose they had four yoke of oxen and such other implements as were necessary for the purpose.

The children grew apace, Daniel being a cute, bright and affectionate little fellow, with all the restless activity of his father, and something of the patient, forbearing disposition of his sister Mary. Moroni was an independent, headstrong boy, controlled only by affection.

The start was made in Hancock County, and everything prospered and thrived under the wise, judicious handling of Father Nahum.

Living only eighteen miles from Nauvoo, the family carryall was often hitched up and driven into town that all hands might attend meetings and receive a refreshing of the mind as well as a rest to the body.

Strict punctiliousness, knowing and believing the law of tithing, which demanded that one-tenth of all the increase of the Saints should go into the Lord's storehouse for the benefit of the poor, the fatherless and the sick among the Saints, as also to build temples and other sacred buildings, Nahum strictly complied with the law. Oftentimes his wagon, loaded with pork, with grain and with other fruits of his toil, passed down the road from Hancock County to Nauvoo, and in due time he was known and loved by the Prophet Joseph and his associate brethren, among



whom was Brigham Young, afterwards the President and leader of the Church. Of Nahum it was truly said by those over him in authority, "Behold a good man, in whom there is no guile."

His neighbors in Hancock County, most of whom were outside the Church, and had a growing hatred and dislike to any and every thing called Mormon, yet did they respect and honor this honest man, who never feared man nor failed to fear and reverence his God.

The hatred and abuse that had followed this community from its earliest organization now began to show itself in the mobocratic spirit which grew in the hearts of those outside the Church.

The persecutions began in the more southerly counties and crept up until it terminated in the murder of the Prophet and of the Patriarch. Not content with this diabolical deed, the people of the state arose and demanded the expulsion of the whole people.

Encouraged by the quiescence of the governor, a man by the name of Ford, in their hellish deeds, the mobs would gather and some dark night set fire to the stacks and barns of some unsuspecting Mormon. The Mormon, awakened by the unusual glare, would sometimes rush out and with frantic efforts seek to save his property. Then, with deliberate coolness, the men concealed behind trees or bushes, guided by the light of their own incendiarism, would use the persecuted Mormon as a target, filling him full of holes and leaving him at last to gasp out his dying breath in the arms of his wife and little ones.

All this while Nahum went quietly about his work. This sort of thing continued for another year.

The Prophet was martyred in June, 1844. In that same fall the last child was born to this couple. They named him Joseph Smith; he died in two years from birth. Of that we will speak again.

In the early fall of 1845 all the Saints living outside of Nauvoo were advised to move into the city for mutual protection. Consequently Nahum took his family down to Nauvoo.

Shortly after, however, President Young made an agreement with the governor that he would move the people beyond the confines of the state, if they could be left unmolested until the spring, in order that proper arrangements could be made for such a gigantic undertaking.

Thousands of people were to be moved away from every trace of civilization into the great unknown, untrodden wilderness far in the west.

Meanwhile those with homes outside the city were given permission to return and gather in their crops if they themselves felt brave enough to do so.

Having a disposition in which the fear of man had never entered, Nahum quietly took his family back to their farm in Hancock County.

Governor Ford promised protection to the Saints, and when the state militia were not present, he told President Young to have a militia organized to help themselves. This was accordingly done.

It was not long that Nahum was allowed to go on in the peaceful performance of his duties. The ague had settled upon some of the children and at length attacked the father himself. The faithful mother had her hands and heart full, going from bed to bed to attend to the wants of the sick ones.

One night, about ten o'clock, the door was rudely pushed open, and a man followed or accompanied by nine others, stood within the house. In a harsh, savage voice he burst out, "You 'uns must leave here."

Nahum raised himself on his elbow and answered sharply, "What do you mean?"

"You 'uns must leave here," the first man reiterated more fiercely than before.

"What for?" called out the sick man.

"Because we say so," replied the desperado.

"By what authority do you order peaceable citizens to leave their homes and lands which they have paid the government for?"

"By our governor's authority and that of other officers."

"What right has a governor or other officer

to order peaceable citizens to leave their homes and lands in free America?"

At this, one fellow just outside the door called out, "Don't stand there a dilly-dallying; take a brand of fire and stick under the house, and rout them out."

The first desperado now began pulling off his huge buckskins, and started for the fireplace.

The wife and mother who sat near the fire, reached over and took up the heavy tongs, whose knob was as large as a hen's egg, and raising it aloft as he stooped, she looked him squarely in the eye.

Backward went the bully, quelled by the power in the woman's steady, blue eye.

"What have we done to *you*," she hissed out, "that you want to come in here and set our house on fire, with my husband sick?"

Once more the man reached for a brand.

"You touch that brand of fire, and I'll hit you over the head;" the flash in the eyes showed that she meant what she said.

Awed by the courage of the woman, the man retreated, and she seeing her advantage began reasoning with him.

"What do you come here for? We have never hurt you."

"Well, you 'uns left here once without orders, now we'll make you leave *with* orders."

Once more she reasoned with him, and at last turning to the men without, he said, "We'll postpone this order for three days, and then if they ain't out, we'll tumble them out and burn 'em up."

To this there came a general assent from the assembled mob. He turned to the family and repeated his warning, with all the vindictiveness he could put in the threat.

As they walked away the family heard the voice of a neighbor among the mob, one who had always seemed friendly to them. But will not religious hatred make enemies and even murderers of any weak man?

Hiram was at once despatched to Nauvoo to get instructions from President Young.

He returned with instructions to make out affidavits, with names of witnesses added, and

send them at once to Carthage for military help, as Governor Ford had promised.

Little confidence was felt in these promises, but the Saints were determined to live up to the law to the very letter, and to carry out the governor's advice in every possible way.

President Young told Hiram to use all speed, then if the governor refused help, "Come back to Nauvoo," he said, "and we will send help. Meanwhile," he added, "take this pistol to your father, and if he is put in any danger, tell him to defend himself and family with it."

[TO BE CONTINUED.]

### TOPICS OF THE TIMES.

Traveling Without Purse and Scrip.—How to Bless Children.

AN ESTEEMED correspondent writes upon the subject of the Elders going out in these days without purse or scrip. He says that in his neighborhood it is frequently discussed among the brethren. Some are of the opinion that an Elder now in going abroad must have ten or fifteen dollars a month from home to sustain him; and he desires to get some information on the subject. He quotes the 86th paragraph of the 84th section of the Book of Doctrine and Covenants, which reads as follows:

"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry,) from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom."

There is no qualification about these words of the Lord; and though the revelation in which they are contained was given in 1832, we know of no command that has changed their force since they were given.

The Lord, in sending out His servants, said:

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and a hair of his head



shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst."

It seems that one of the objects the Lord had in view in sending His servants forth in this manner was to test their faith, and at the same time prove the world, for He says :

"Behold I send you out to prove the world, and the laborer is worthy of his hire."

He also said :

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward :

"And he that doeth not these things is not my disciple; by this you may know my disciples."

It appears evident from these words of the Lord that wherever His Elders went, and there were any who were worthy to receive the message of which they were the bearers, they would find friends who would receive them and entertain them to the best of their ability; and if there should be a man whom the Elders should visit who would not entertain them, nor administer to their wants, they were commanded to go alone by themselves, and cleanse their feet with pure water, and bear testimony of it unto their Father which is in heaven that they had been rejected, and they were not to return again unto that man. If they entered a village or a city and were rejected, they were to do likewise. But they were commanded to search diligently, and spare not; for "wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me."

It is plain from these words of the Lord that He designed that His Elders should in this manner leave the inhabitants of the earth without excuse. But if they carried money with them, and relied upon it, would they be in a position to carry out the instructions which He gave in this revelation?

The design of the Lord, as set forth in this revelation, was to enable the Elders to find His disciples, or those who were willing to receive the message He sent. What better plan than this could be devised for accomplishing the end the Lord had in view? Who

is there among men that can suggest anything better? A man who goes without purse and scrip to preach the gospel is compelled to be active in searching out the honest in-heart. Necessity compels him to do this. And in doing this he reaches two important ends—he finds the disciples of the Lord, and he leaves the rest of the people who will not receive him nor administer to his wants nor listen to his testimony, in a position to be judged and condemned for rejecting the message of the Lord.

There appears to be no good reason why Elders going out now, bearing the message which God has entrusted to them, should carry money with them. In some lands, where the gospel has been preached for a great many years, the Saints who are left are very poor and are unable to supply the wants of the Elders. But when a people become so hardened as to reject the message which the Lord has sent, and close their doors against the Elders, they should be left for the Lord to send the other testimonies, in the shape of judgments, which He said should follow the testimony of His servants. If they are disciples of the Lord they will receive His servants and administer to their wants. When they receive not the Elders, the course to be pursued is plain.

There may be peculiar circumstances surrounding the servants of God in some lands. For instance, on the continent of Europe there are places where, if men travel without money on their person, they are liable to be arrested and thrown into prison, as some of our Elders have been. But even under those circumstances a faithful Elder, who has constantly in view the words of the Lord respecting the manner in which he shall travel, will be able to fulfill the requirements which the Lord has made, and at the same time be able to avoid the penalties which are inflicted upon vagrants.

There is one thing that should always be remembered, and that is, that "the letter killeth, but the spirit giveth life." The commandments of the Lord are not designed to

fetter men and be unbearable to them ; but they are given for men's salvation, and they should be observed in the spirit in which they are given. Judicious, wise Elders will have light and wisdom sufficient to enable them to understand the spirit of the word of God and to carry it out in that spirit. Men differ very much in their faith, and, of course, according to their faith they are apt to fare. One man, possessing faith sufficient, might be able to live and be very successful without carrying any purse or scrip, where another man might fail. This difference is constantly illustrated in the lives of men. But it should be the aim of every man who bears the Priesthood to seek diligently to carry out the word of the Lord concerning this and all other matters; for without he does so he will be under condemnation.

It can be confidently stated that the difference between the experience of a man who has traveled without purse and scrip and the experience of a man who has traveled with money in his pocket is very greatly in favor of the man who has gone as the Lord commanded. The former has grown and increased in faith and in power. He has learned to know his God and His willingness to hear him and to extend succor to him in the hour of need; and such a man is far better qualified for the labors and duties devolving upon Elders of this Church, especially as a leading man, than if he had not had that experience. It has been a subject of frequent comment among presiding Elders abroad, that the young men who have come into their fields well supplied with money were not near so efficient and did not gain anything like the same valuable experience as those who came putting their trust in the Lord to supply their wants. This is easily perceived. If a man has money to pay his hotel expenses in case he is refused admission to the houses of the people, and has means to pay his traveling expenses and to supply himself with clothing, he is not called upon to exercise faith and to plead with the Lord to raise him up friends.

THERE are queries in the minds of some of the brethren concerning the proper method of blessing children, some being of the opinion that there should be more care taken in laying hands upon them. Of course, where children are of a sufficient age to sit up alone, it is proper for the Elders to lay their hands upon them. But it has been a practice where infants are b'essed, for the Elders to take them up in their arms and bless them, without laying their hands upon their heads. There is a power and efficacy in the laying on of hands, and where it is convenient it is well for the Elders, if there are more than one, to lay their hands lightly upon the infant's head. Where there is only one, it is not a difficult thing for a man to hold the child so that its head will rest in his hands. There has been no fixed rule upon this point, so far as we know ; but it has been the practice among the Elders, where they could lay their hands upon the heads of the children in blessing them, to do so. When children were brought unto the Lord Jesus, "he took them up in his arms, put his hands upon them, and blessed them." It seems from this reading that He not only took them up in His arms, but He put His hands upon them.

*The Editor.*

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#### HARRY'S WIFE.

[CONCLUDED FROM PAGE 249.]

THE second night Mattie sat alone in the room where baby Harry died, listening to that muffled knock below, and watched her brother's dying breath come heavily over his lips. Ernest had been with her, but had gone for the doctor, a hopeless mission.

"Mattie, bury us all close together," faintly and thickly said Harry, "and put on her tombstone—yes, she is coming too—that we died—as we—lived—in love—together—good by—dear—."

And the dreadful spasm closed his utterance. Two hours after they opened the dining-room door to know the cause of the sudden



cessation of the knocking, and found *her* prone on the rug, her fingers and hand set as in the last knock she had given, and they carried her up, and laid them together on the rumpled satin bed, with folded hands and closed lids, "in love together."

\* \* \* \* \*

Mrs. Wallace was a bitter, hard old woman years before her time, white-haired and deeply wrinkled. The petrifying process went steadily on. She moved about her house as usual, and grew more exacting, more miserly day by day. Mattie dreaded the visits duty bade her make; for her mother bitterly railed against her own trials, or bemoaned her boy "given a sacrifice to that low Mormon creature." She expressed no remorse, but heaped abuses upon the silent head of her enemy, and Mattie found it was no use to expostulate, for it only made her mother furious.

The house was heavier, drearier than ever, and looked as sombre as the mistress who ruled within. Servants went and came, and gave Mrs. Wallace much trouble. But what she endured from them was little in comparison to what they suffered at her hands.

Her will was of iron. But sometimes when she felt ill, or a heavy thunder storm beat around the house, she would wander restlessly over the great house opening every door, and muttering, "Who *is* it that keeps knocking, knocking, knocking all the time, all the time?" And sometimes she would startle the servants by appearing in their sleeping room in the dead watches of the night, with her candle flaring, and shaking them awake, she would inquire in a weak, fretful voice, "Which of you keeps up that knocking about the house, first on one door and then on another? I want you to stop it, or I'll punish you, do you hear?" And then she would go back to her own room, shudderingly listening to the terrible knocking which she thought she plainly heard.

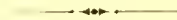
Opinions were different about her strange affliction. Mattie said it must be the doors and windows, as they shook in the storm; brave, practical Mattie, who thrillingly re-

membered the awful sounds she had once heard, but resolutely refused to connect them with her mother's malady. The doctors said it was a slight touch of hypochondria. But faithful Jane, who lived now with Mattie, declared it was "a judgment on the hard, cruel woman who had been so mean to them poor creatures."

\* \* \* \* \*

"And now," said Sister Allen, as she prepared to get out of the cars, that is the whole story of my brother Harry and his wife. Both my husband and myself felt a deep interest in Christine's religion, and so when we stopped over at Salt Lake on our return to San Francisco after her death, we attended services in the Tabernacle, made inquiries, bought books and were finally so convinced of the truth of Mormonism that we joined the Church. My husband sold out in San Francisco, and we moved at once to Utah. Of course, Jane, good, faithful Jane, joined the Church, too, and we have just returned from doing the work for Harry and Christine which has to be done in the temple. Mother is still living, but will not see me at all now. Yes, I do think Christine did wrong in marrying outside the Church, but she was so young and innocent. It would have been better, too, for Harry to have waited until mother's consent was obtained. I am sure we will all have suffering enough in this world, but when it comes from God and is not the result of disobedience and recklessness on our parts, there is a holy peace and calm that goes with it that soothes and calms the troubled soul. I, too, have learned many lessons since I embraced this faith, but none have so impressed me as the constant care which God exercises to all His creatures. And, above all, His sweet forgiveness for our sins, if we but ask for that mercy. Goodby, here we are at our journey's end."

And Brother and Sister Allen shook hands and left me at the car door. *Homespun.*



EACH one may obtain a quiet conscience, though money cannot purchase it.


# The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MAY 1, 1891.

## EDITORIAL THOUGHTS.

### The Importance of Prayer.

NE of the brethren in the north, who is a traveling man, and who, in visiting the various settlements, makes it a rule to stop with Latter-day Saints, informs us that in his observation among the people there is a great neglect in attending to family prayers. He expresses his sorrow at this condition of things, and well he may; for it is a bad sign for those making our professions to be neglectful in seeking to the Lord for that strength which He alone can give, and which is so necessary for Saints to possess. The poet Montgomery in a hymn published in our Hymn Book, expresses in beautiful language the correct view of prayer:

"Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death;  
He enters heaven with prayer."

There can be no true spiritual vitality about a man or a woman who does not pray. They know nothing about the power of their religion. They have not any conception of its height, its depth, or its breadth. Without prayer, also, no one can truly realize that feeling of humility which the people of God should possess; for it is by prayer that a knowledge of our imperfections and weaknesses is brought home to us. It is by prayer that the most correct conceptions can be obtained of the majesty of our God, and of His purity and holiness. No man or woman can be in a proper condition to withstand temptation, or be properly on his or her guard, who does not pray. It is a direct command from the Lord, often repeated in His word, constantly declared by His servants, that it is the duty of His children to pray to Him

without ceasing. When they do not bow the knee, it is still their duty to pray in their hearts.

Prayer is an unfailing source of happiness. It is a continued cause of relief to those who offer it in a proper spirit to the Most High. The burdened and afflicted soul who goes to the Lord in prayer never comes away without relief. Those who are tempted and tried do not seek Him in vain, when they bow themselves before Him. How anyone calling himself a Latter-day Saint can neglect this duty, which is so productive of benefits, which brings so much comfort and increases joy so materially, which is a source of strength and a safeguard against every evil, is most strange. Whenever prayer is neglected it is evident that faith is lacking; that either the person who neglects it has never known the blessings which result from it, or if he has known them, has so far forgotten the goodness of God as to be in a most dangerous condition. However faithful men and women may be, they still are required to watch and pray; for they are commanded, "Let him who thinketh he standeth beware lest he fall." But the man or the woman who does not pray is positively unsafe and is liable to be overcome at any moment and to become an alien to all the covenants and promises of the Lord.

Our Savior was the most perfect Being that ever lived. He was God manifest in the flesh. Yet He never neglected to pray to His Father. He sought Him diligently, spending long periods on mountain tops and in other places remote from man, in communion with the heavens. If it were necessary, therefore, that He, so perfect and so pure, should seek for strength and consolation and power through this means, how much more necessary is it that we, who are so weak and fallible, should seek through the same means for that help which we need? But not only did our Savior pray to His Father while He was in this mortal condition; but the Book of Mormon informs us that He prayed, while among the Nephites, to His Father after His



resurrection. Even then, in His exalted state, having triumphed over death and the grave, having ascended on high and led captivity captive, and having been received at the right hand of the Father, He still bowed Himself down in humble prayer before His Father in heaven. What a beautiful example He has left for us! And how diligent we should be in following it.

Children should be taught the importance of prayer. If they are taught to pray in their childhood and in their youth, and taught to pray with faith and to seek earnestly for the blessings that are promised, they will not be likely to forget this duty when they grow to be men and women. They will feel uncomfortable and unhappy if they neglect not only to pray in secret and in retired places, but also to pray in the family—to offer their supplications and thanksgivings at least every morning and evening.

### THE BLOODLESS THE BETTER VICTORY.

LET hist'ry's annals laud the fame of Egypt's armies  
great  
And Medo-Persian prowess boast, or Grecian lore relate,  
Or tell proud Sparta's chivalry, and Carthage's renown,  
And weave for world-subduing Rome the victor's bright-  
est crown.

Let England rear proud monuments to Wellington's great  
name,  
And Gauls inscribe on tablets rare Napoleon's deeds of  
fame;  
Let Prussia claim for Blucher's arms the thanks of  
Waterloo,  
And free Columbia lavish praise on Washington the true.

These noted ones, with many more, who served their time  
and day  
And in the world's great tragic scenes a tempest part did  
play,  
Deserve our thanks for ev'ry stroke that laid a tyrant low  
And paved the way that freedom yet the nations all may  
know.

But there are brighter fields of fame for heroes to explore,  
Than those where raving malice wades in floods of human  
gore;

We sicken at war's horrid deeds, with all its train of  
harms,  
And leave the scene for demons dire to chuckle o'er its  
charms.

We see the hero most in him who trusts in heaven above,  
For nerve of heart and arm to swing the sword of truth  
and love;  
Who makes a foe a grateful friend by deeds of kindness  
done  
And peace and mercy makes the shot and powder of his  
gun.

Why idly think of victory, though we have slain our foe;  
Only for death, his spirit still would deal us blow for blow.  
The sabre's flash, the rifle's crash, the cannon's dreadful  
roar  
Are but wild passion's surging waves on sorrow's dismal  
shore.

The Christian true, who buckles on the armor of his God,  
Whose self-denial struggles on to scatter bliss abroad,  
Whose hand of mercy ever finds some work of love to do,  
Can boast of laurels brighter far than conqueror ever  
knew.

Then let us trust in heaven's grace for mercy, love and  
light,  
That man may rise above the gloom of error's long, dark  
night,  
And use the power of reason given, to vanquish sin and  
woe,  
And work with God, that peace and love may gladden  
all below.

J. C.

### HE STUDIED THE OWL.

SOME friends went out shooting some time  
ago. One shot at and wounded the wing  
of a big Virginia horned owl. He was ad-  
vised to kill the bird, but would not do so.  
He was going to study the bird alive, so he  
put the big bird in his game bag.

Soon a duck came flying along, and he  
stooped so low in shooting he sat on the owl.  
The owl, not liking this way of being studied,  
fastened its claws into his back and refused all  
attempts to make it let go, and the more they  
tried to get him off the more he pinched, and  
from the howling of the man it would appear  
as if the owl was studying the man instead of  
the man studying the owl.

The bird had to be killed before he would  
let go.

## THE FAITH OF THE SAINTS.

## IV. Faith in Revelation.

FEW things are better calculated to teach man his own littleness than his utter inability to know by his own natural powers the events of the near future. The farther he advances in true wisdom the more plainly is it manifest to his mind that he cannot with any degree of certainty give the outlines of his own history even for a day of futurity.

Sometimes those whose heads were turned by the dazzling prospects of wealth or the temporary allurements of power have essayed to aspire to the reserved powers of omnipotence, only to exhibit their folly, like the man of whom our Savior speaks in parable, who thought to build greater barns in which to bestow his fruits, and with entire confidence that he could give a safe forecast of the future, said to himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

But He who alone can bestow life, who retains the power of its disposal and the knowledge of its duration, said to him: "Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?"

Napoleon, on the morning of the 18th of June, 1815, declared that the allied armies of England and Prussia were within his grasp. The roaring cannon that ushered in the battle of Waterloo, which he imagined was to insure the establishment of his dominion over Europe, were but sounding the funeral knell of his towering ambition.

Philip II., of Spain, when he fitted up the mightiest fleet of war vessels the world had ever seen and under the blessing of Pope Sixtus V., sent the "invincible armada" against England, imagined he could foresee the end of Protestant rebellion. But the reverse of his anticipations were realized. It proved the fatal blow to Spain's supremacy in Europe, and assured the ascendancy of Protestantism over the papal bulls of Rome.

Belshazzar, no doubt, felt secure in the belief that he was safe from the besieging armies of Cyrus, the Persian. He resigned himself to sacrilegious revelry, laughing at the folly of attempting to scale the lofty walls of imperial Babylon. It required the hand-writing of a mightier power than his to foretell the result of his blasphemous desecration of the vessels of the house of the God of Israel.

Such have been the failures of man's endeavor to tell of things to come. Such have ever been the results of attempting to tell the events of tomorrow by the appearances of to-day. It has come to be well considered a true mark of modest wisdom to confess our inability of ourselves to rob the future of its secrets. A wise man once said: "Show us what shall be and we shall know that ye are gods."

While the best intellects of the human race are thus shown to be unequal to the task of foretelling, much less controlling, their own future, the Bible boldly declares that: "God will do nothing, save He revealeth His secrets to His servants the prophets." Israel was told through Moses: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the word that the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

As formerly stated, the Bible declares that the teachings of any who speak not according to the law and the testimony (that is, the united voice of preceding prophets), have no light in them. Now the claimants for prophetic honors are to be subjected to a still more rigid test. The Lord has promised to reveal the secrets of the future to them, and if the future fails to record its verdict in their favor, their claims to the honor of a divine commission are to be known as valueless.

When we remember how utterly the greatest statesmen and philosophers have failed to penetrate the future, and on the other hand bear in mind that the Bible assumes to tell "the end from the beginning," and stakes its reputation on the faithful fulfillment of its predictions, we can see at once that it has pre-



scribed a test by which it may be proven true or false. The fact that man stakes his eternal destiny on the reception or rejection of a divine message, makes it reasonable to suppose that God would make manifest through His servants bearing such message a higher wisdom than is enjoyed by the natural man.

When we take into consideration the fact that the very object and essence of all religions is to prepare man for a future life, the value of foreknowledge cannot be over-estimated. As we can see that all unhappiness in this life springs from the antagonisms of contending elements, so we must conclude that if we find happiness in a future estate it can only come through being in harmony with our surroundings. Some knowledge, then, of the conditions of a future life is necessary to enable us to conform our lives to these conditions. How could we trust a teacher who professes to know of the life beyond, who denies that God can or does reveal the future events of this life?

The necessity of the gift of prophecy to the development of faith has been aptly compared to a traveler seeking information of the road to a certain city. The guide tells him the number of miles, the quality of the road, describes many objects to be seen by the roadside, where the traveler will cross a stream of water, how the bridge is constructed, where a grove of trees will be seen on the right, and a farm house on the left, what kind of buildings will first greet his eyes when nearing his destination, all these landmarks, if found as represented, will strengthen the faith of the traveler, not only in the understanding, but in the honor and truthfulness of the guide. Every object found as described would bring knowledge to that extent and increase his faith as to things described and not yet seen.

The general make-up of the Bible is so largely prophetic, that in a brief article the difficulty is not so much in finding instances of prophecies and their fulfillment, as in making the best selection among such a vast number.

The literal and awful fulfillment upon man of predicted consequences of disobedience

bears out the assertions of the Savior, that "till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The present condition of the world generally, and of cities, nations and races in particular, who have fallen under divine displeasure, are standing witnesses to this undying truth. The predicted curse that followed man's first transgression is as plainly felt today as in any of the sixty centuries that have intervened. The enmity between man and the serpent is as marked as ever; the earth produces as many thorns and thistles, and enforces upon man the same ordeal of daily toil for his sustenance. Death, the final ultimatum of human existence, is still the same unwelcome visitor, as inevitable to the learned philosopher as to the unlettered rustic. The blighting curse that branded the brow of Cain has lost none of its blackness. Israel still welters under the penalty for rejecting the prophets and crucifying the Messiah, as foretold by Moses and others of the prophets; and Jerusalem is still a desolation, because she rejected her legitimate ruler and "knew not the time of her visitation." Egypt remains "the basest of the kingdoms," unable to "exalt itself any more among the nations," as described by Ezekiel. The mighty Tyre is now "a place for the spreading of nets in the midst of the sea," with the dust scraped from her "like the top of a rock," as predicted by the last-named prophet, when she was in the very zenith of her power and acknowledged the proud mistress of the seas.

The present condition of Babylon is aptly described by Isaiah, uninhabited from "generation to generation;" shunned even by the Arab and the shepherd, the once "pleasant palaces" of the world's rulers the dwelling place of owls and "doleful creatures." The gold, silver, brass and iron kingdoms have each had their day and time according to the prophecy of Daniel, and the "partly strong and partly broken" kingdoms of iron and clay now add unwittingly the testimony of their present condition to the same prophecy.

S. F. D.

## LESSONS FROM THE LIFE OF NEPHI.

## II.—Lehi Leaves Jerusalem.

TEXT:—The Lord commanded my father, even in a dream, that he should take his family into the wilderness. *1. Nephi, 2: 2.*

WHEN to tarry with safety in Jerusalem became no longer possible for Lehi, the Lord instructed him in a dream to take his family and depart into the wilderness. At the same time the Lord blessed him because of the course which he had taken, and because he had been faithful in declaring unto the people the things which he had been commanded.

When Lehi received the command to depart, he immediately set out fulfilling it, and taking with him his family and such goods and food as he could carry he quit the doomed city where he had so long dwelt, leaving behind him his house and property, his gold and silver and other precious things, all of which he willingly gave up that he might be obedient to the heavenly message. Lehi's family consisted of his wife, Sariah, and his four sons whose names, in the order of their birth, were Laman, Lemuel, Sam and Nephi. These were all young men; Nephi, the youngest, being probably about sixteen years of age. Lehi had also daughters, but whether they were born at this time is not evident from the record. They are not now spoken of nor is their birth mentioned afterwards; while we are told that two sons were born to Lehi while the little colony traveled in the wilderness, to whom he gave the names of Jacob and Joseph. We are also told nine or ten years later, when the company was on the ocean, that Lehi and his wife, Sariah, were well stricken with years, so we think it quite possible that Lehi's daughters were born at Jerusalem. This is made more probable when we remember that Nephi, the youngest of the four sons, would probably be about twenty years old when his younger brothers were born. It seems reasonable when we consider the age of Sariah, that it was during this lapse of twenty

years, and not later, that his sisters received their birth.

We have no account in the Book of Mormon of the precise road which Lehi and his family took when they left Jerusalem. Undoubtedly they traveled through the wilderness of Judæa southward till they reached the eastern arm of the Red Sea. They journeyed along the Arabian shores of that sea for some little distance till they came to a valley through which a small stream flowed. To the river, Lehi gave the name of Laman after his eldest son, and the valley he called Lemuel. He did this that by so doing he might strengthen their faith, telling Laman that he trusted that he might be like unto this river, continually running into the fountain of all righteousness; and to Lemuel he said, "Oh, that thou mightest be like unto this valley, firm and steadfast and immovable in keeping the commands of God."

He had reasons for thus speaking to his older sons, for they were faithless and unbelieving. They regarded their father as a visionary man, and put no confidence in his prophecies and warnings. Already they had begun to murmur that he had led them from their comfortable home in Jerusalem to perish in the wilderness, and complained that he was inspired to do so simply by the foolish imaginations of his heart. But when Lehi rebuked them, they trembled at his words, for he was filled with the power of the Spirit of God, and they dared not utter anything against him, but reluctantly did as he directed them.

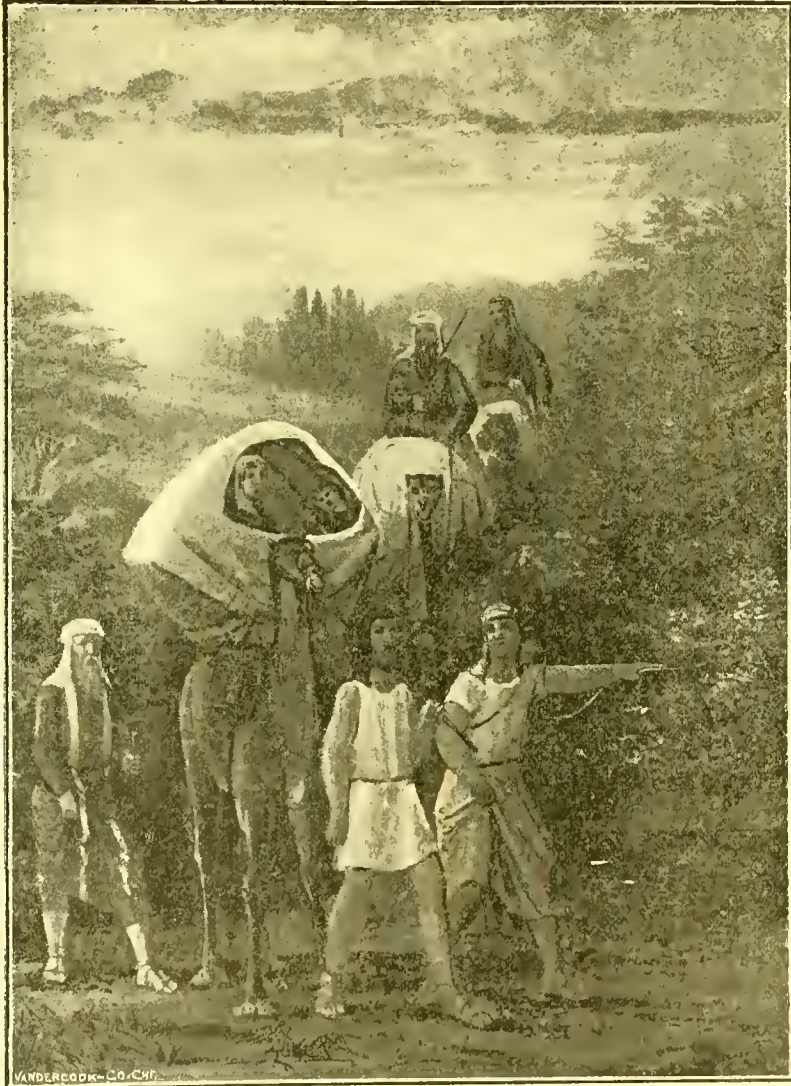
Sam, Lehi's third son, was a much better man than were Laman and Lemuel. He does not appear to have been a leading spirit, but he was obedient and faithful, and in almost every case sided with the right and followed the teachings of his father and the counsels of his more fervent brother Nephi.

Nephi was one of the greatest of men—true as steel, never wavering, full of integrity, faith and zeal; he loved the Lord with all his heart. It is seldom we find a character in the history of this fallen world that was as perfect



or as complete as was that of Nephi. He was naturally a leader, his faith and courage made him so, while his devout humility gave him strength with heaven. In many respects he resembled Moses; not only was he their

Abraham, he was a father to his people; like Melchisedec, he was their king and high priest; like Noah, he was a ship-builder, by which he delivered his family, and like Tubalcain, "an instructor of every artificer in



LEHI AND HIS FAMILY IN THE WILDERNESS.

law-giver, but a practical teacher of his people in the every-day concerns of life. Like Enoch, he was a prophet, seer and revelator, one in whom were deposited the mysteries of God's dealings with future generations; like

brass and iron." In one respect he was like all the prophets, for he was derided, mocked, abused and persecuted by those who should have loved him most, those whose welfare he made his constant labor.

Then Lehi pitched his tents in the valley of Lemuel and remained there until the Lord directed him to continue his journey.

The reward of obedience is the lesson that is today impressed upon us. If Lehi had not been obedient to the word of the Lord, his garments would not have been free from the blood of that doomed generation; he would not have been blessed with the approval and commendation of God, and would have remained in Jerusalem to be destroyed with the rest of the unbelieving. Obedience to God is ever the path of safety and salvation.

*George Reynolds.*

#### THE "STEEL MAIDEN'S" CRUEL CLASP.

A FEW years ago it happened to be my lot as a missionary to spend considerable time in the rare old German city of Nuremberg. Of all the continental cities, this, I think, stands pre-eminent as a well-preserved type of the walled and fortified town of the medieval ages. Today it is the cradle of industry and invention,—then it was a fortress of great strength, almost impregnable in its defenses and peopled by a race of warriors.

It is filled with curiosities of the olden time. Its churches are models of architectural beauty and wealth in interior decorations. Its moat and walls and towers are still in an excellent state of preservation and furnish a splendid idea of the plan of the outworks, with which those early Germans withstood many a hardy foe. The streets are narrow and crooked; the houses old-fashioned, but likely to stand for centuries yet; the little river which finds its way through the city and which in the olden day was relied upon to fill the moat with water in time of war, is spanned by two massive bridges. Everything one sees reminds him that he stands upon ground and gazes upon sights and scenes which are hallowed by the memories of a thousand years, and he is especially impressed if he come from America, where everything is new and where

rather than have anything old the first sign of decay is followed by a speedy clearing away of even the most revered structure.

It was with such feelings as this that I made my way one morning to the frowning castle which overlooks the town high above the broad moat and the massive walls of the old city. Founded in the tenth century this hoary pile was the nucleus around which the city grew. A brief description of it, and mention of some of the traditions which still cling to it, appeared in an earlier volume of the INSTRUCTOR. But at that time I made no detailed reference to the contents of the old museum, which, after all, was the feature that moved me most profoundly, and in at least one of its possessions makes an impression on every traveler which he can not easily forget. Follow me while I describe this most hideous relic.

Proceeding from one of the most spacious battlements, I followed a fellow tourist up a flight of rickety stairs into one of the towers of the old building, where we came into a dark chamber whose dust and cobwebs and gloom seemed to indicate that visitors seldom visit it. In the center of this dismal place stood what appeared to me to be a gigantic statue, which an attendant who had followed us up the stairs proceeded to open. The front of this image extending from the top clear to the bottom, was thrown back; and though not without some effort, the work was done so quickly and quietly that I was not aware of what the image revealed and did not have my attention called to it until just before starting down stairs again. Through the darkness to which I had now become somewhat accustomed I then observed that the statue was hollow and that here and there in it were huge spikes, still sharp though covered with rust, and of such length and size that when the doors were shut, they seemed to reach from one side of the hollow image to within half an inch of the other side. All at once the dreadful truth came over me that this was the "Steel Maiden" to whose terrible and deadly embrace were committed



the religious reformers, called heretics in that stern and cruel day. Examining the hollow image more closely, I saw that there was room within for an average sized man. Straps were provided by which the offender was bound so tightly that he could neither move limb nor muscle. The process was, that so soon as the victim should be securely bound, one door would slowly but firmly be closed, the long spikes being thus driven into his body from behind and in front, the upper one being so arranged as to pierce his eye. Then the other door was closed in the same manner, the inmate receiving a second application of the spikes, his torture being lengthened and increased by the deliberation and evident relish with which the doors were slowly closed upon him. Where the culprit had made himself extremely offensive by the courage with which he had advocated his doctrines, the misery which he had already received was prolonged by partially closing the doors and then opening them again, and repeating this process until the poor wretch had either been released from his sufferings by death or his persecutors grew tired of their fiendish amusement. Then both doors were closed and clasped, the final stroke was given by driving a long, slender spike through the heart of the inmate, and that there might be no possibility of either rescue or recognition of the remains, the arms and legs were broken, the body was chopped into mince-meat and thrown all together into the river to furnish food for the fishes. Blood-stains still mark the interior of this terrible implement, and they are slowly eating the steel which cost the lives of so many of the church reformers of the early day.

The accursed spot was one to flee from, and on reaching the ground again, I sat down upon a stone bench which overlooked the moat, the fields beyond, the smiling river, and the dark, pine forest in the distance, a landscape of surpassing beauty. But the charm and calmness of the scene were all lost upon me. I had no room in thoughts than for reflections upon that most sorrowful

of all sad things,—“man’s inhumanity to man.”

*Reisender.*

#### GUTHRED, THE WIDOW’S SLAVE.

[CONCLUDED FROM PAGE 242.]

“HOW now, my good mother,” said Guthred with a smile, for by that endearing name he had long been accustomed to address her, “what makes you so full of business with my best ’parelling today? Tomorrow is neither Sunday nor a saint’s day, you know.”

“No matter, my son,” replied Winifred, there is to be a goodly show and a great festival at Oswindune, for the Danes and Saxons are tired of their quarrels and evil doings, and have resolved to choose a king of Northumberland by mutual agreement, this blessed day, to put an end to bloodshed and deadly debate; and Ulph, the miller, of Whittingham, who hath just told me the glad tidings, hath promised to lend us one of his grist carts and the old pied mare, that we may go thither like our neighbors to view the joyful sight.”

“My dear mother,” said Guthred, “those will be wisest who keep at home on such a day, especially women folk and Saxons, believe me; for such a meeting is far more likely to create deadly debates than to end them, and then the sword and the battle-axe will be the umpires that will decide any quarrel that may arise: for as to the Danes and Saxons agreeing in any thing, much less on a matter of such importance as the choice of a king, it is not to be expected; therefore, their assembly will only be the cause of bloodshed, so, dear mother, be persuaded by me and go not thither today.”

“Nay! nay! my son, thou art for once mistaken in thy judgment,” said Winifred, “for our people and the Danes have united in the wise determination of leaving the nomination of their mutual governor to our good king Alfred and the pious Bishop of Lindisfarne, who will both be present, they say; and if we

go not to Oswindune today, we may never again enjoy the felicity of looking upon such a king and such a prelate. Besides," added she, on observing that Guthred was about to offer some fresh objection, "I am resolved on going, whether you approve of it or not; for I have lived under the shadow of this poor shieling in the depth of a wood, lo! this seven years, and seen neither feast nor festival since the day of my sad widowhood, and 'tis time now, I wot, that I should enjoy some pastime; so, if thou likest not to drive the pied mare, I will e'en ask Ulph, the miller, to give me a seat in his great meal wagon, with the rest of the gossips and neighbors, who are going to see this blessed sight."

"Well, mother," replied Guthred, "if you are thus bent on going, I am your thrall, you know, and bound to do your bidding; and even were that not the case, I would attend you for love's sake, especially as there may be danger."

Winifred, in high, good humor at having carried her point, packed up a store of oaten cakes, cheese and dried mutton, to which she added a bottle of her best metheglin, as a store for the journey, while Guthred combed his long, dark ringlets, washed his face and hands, and donned his snowy super-tunic and fox-fur cap, in readiness to attend his mistress.

The roads were like all roads in those days, of a very rough description, full of deep ruts and holes, here and there mended with rough blocks of stone, or the trunks of trees laid side by side. The grist cart was an uncouth, and, what was worse, a jolting conveyance, and the miller's old pied mare a sorry jade; nevertheless, the day was so fine, and they met with such abundance of good company on the road, that both mistress and slave were in the best possible spirits, and were willing to overlook all inconveniences, and only to dwell on the agreeable part of the journey.

When they drew near the scene of action, Winifred was greatly amused by examining the various cavalcades of Danish holdas in

their burnished armor, over which flowed silken mantles, and their long red tresses braided with gems and threads of gold—for the Danes, notwithstanding their ferocious and barbarous manners, affected great nicety in dress, and were the fops of the ninth century; the gallantly armed and mounted Saxon thanes, with their courtly yet warlike bearing, and festal array, each attended by a train of martial followers; the bands of wealthy franklins, and sturdy ceorls, with their wives and families; even the poor serfs and craftsmen of low degree were flocking from all directions to the spot. Besides these, were gleemen with harps; traveling jugglers, with apes and bears; morrice dancers; and itinerants of various descriptions, with their tempting wares, mingling in the motley groups.

The simple Winifred, who had never seen half so many grand people in the whole course of her life, was, in her ecstasies, ready to leap out of the grist cart with delight one moment, and the next inclined to rate the prudent Guthred soundly for having endeavored to prevent her from enjoying the pleasure of so brave a spectacle.

"All is well that ends well," was his only reply to her reproaches.

"All must end well that hath so joyous a beginning," cried Winifred, "for, lo! how lovingly are the Danish holdas riding with our noble thanes, and their grim spearsmen behave like brethren to the ceorls and milk maidens. O, it was never so seen in my time! or my poor dear Selwood had not been barbarously slain, only for withstanding the foul robbers from plundering his homestead! but the Lord hath turned their wolfish hearts since then, I trow!"

"Or rather, the victorious arm of our noble Alfred hath taught them the necessity of adopting better manners," rejoined Guthred, smiling. "The Saxon hath the best of it now, good mother, or the Danes had never consented to adopt a king of his choosing; but the truth of it is, Alfred's valor and Alfred's wisdom have so completely broken the power of the Danelagh, that their leaders are happy



to accede to any terms he may choose to impose, as a condition of being allowed to remain in possession of the lands they have acquired in Northumbria."

When they arrived at Oswindune, Winifred expressed an earnest desire to obtain a sight of the holy Bishop of Lindisfairne; but, as he was surrounded by Saxon and Danish chiefs, with whom he was discussing the important business on which this assembly had been convened, there would have been little chance of her wish being gratified, had it not been for the impertinence of the jester of a Danish holda, who, perceiving that his master was exceedingly amused at poor Winifred's equipage, maliciously rattled his bauble about the ears of the pied mare, which so terrified the animal, that, becoming perfectly unmanageable, she started off at headlong speed, and, in spite of all Guthred's efforts to restrain her, carried the grist cart, with himself and Winifred, into the very center of the privileged circle that surrounded the Bishop of Lindisfairne.

The arrival of this unexpected addition to the national council appeared so thoroughly ridiculous to all parties, that Saxons and Danes alike indulged in the most immoderate bursts of laughter, while some of the younger of both nations were found sufficiently ill-mannered and undignified as to make sport for their companions, by scornfully calling their attention to the long tresses, indicative of high rank, which Guthred wore flowing over the coarse array of a peasant, and which ill assorted with the badge of thralldom on his neck. Others, still more annoying, drew near and goaded the startled mare on every side. Guthred on this, perceiving that his mistress's personal safety was greatly imperilled by the kicking and plunging of the enraged animal, sprang from the cart, and seizing the head rein, attempted to lead the mare out of the press. The rude chiefs closed around the cart, to prevent the escape of the objects of their amusement.

Guthred on this, mildly but boldly addressed himself to both Saxons and Danes, re-

questing them to desist from tormenting the mare; "for," said he, "the poor animal will receive some injury, and although she be but a sorry beast, it behooves us to be careful of her, for, my masters, she is a borrowed one."

This explanation was received with noisy shouts of mirth, the annoyances were redoubled on every side, while both Saxons and Danes bade Guthred stand back and not presume to interrupt their pastime.

Guthred boldly maintained his ground, and, brandishing his oaken quarter-staff, avowed his intention of defending his mistress and the miller's mare from all aggressions.

The imperious nobles of both nations were astonished and enraged at the hardihood displayed by a peasant's thrall, in daring singly to resist the will of powerful chiefs and magnates; and a gigantic holda, whose mature years and high rank ought to have restrained him from engaging in such proceedings, was preparing to deal the dauntless Guthred a blow with the heavy handle of his battle-axe, which must have prostrated him, had not Winifred, who perceived his intention, and recognized his person at the same moment, called out, "It doth ill become thee to pay in such base coin, methinks, for the plum porridge and metheglin with which thou wert feasted at the board of my husband, Selwood."

"Just ten years ago, good wife, I think," returned Ricsig (for it was no other). "I remember thee now by the token of that shrill voice of thine; and, for the sake of the excellent plum porridge and metheglin whereof thou speakest, the like of which I have not tasted since, I will now stand thy friend, and help thee and thy son to a place where thou mayest see the bishop and hear him speak."

Winifred was profuse in her acknowledgments to the holda; but, with the pride that formed a prominent part of her character, she thought proper to inform him that the young man was not her son, but her thrall. "The very lad," pursued she, "whom you gave to my poor, dear husband, Selwood, for his carved ivory drinking horn."

Notwithstanding all Guthred's magnanimity and acquired philosophy, he felt mortified at the feeling of littleness in his mistress, which prompted her to make this communication to the holda; and he thought from the eager manner in which his former master turned about and scrutinized him from head to foot that it was more than probable that he might think proper to reclaim him. But Ricsig, clapping his hands together, exclaimed in a loud voice, "He is found, Bishop! the lost son of Hardacanute, the last of the god-like race of Odin; the king whom you have named and we have chosen is here! Behold, ye valiant Danes, the dark eyes and raven hair of the royal line of the 'king of men,' whose descendants alone are meet to sway a Danish sceptre. Lo! Ricsig, the son of King-var, is the first to bow the knee before him in homage."

The bishop of Lindisfairne, at these words, descended from the rude episcopal throne, which had been raised for him on the green turf, and, revealing to the astonished eyes of Guthred the dearly loved and unforgotten features of his friend and instructor, Eadred, folded him to his bosom for a moment; then, amidst the mingling acclamations of Saxons and Danes, conducted him to the summit of the hill of Oswindune, where the royal inaugurations of the Northumbrian monarchs always took place, and, pouring the consecrated oil on his head, exchanged the iron badge of thralldom for the golden bracelet and circlet of royalty, and presented him to the mixed multitude of Northumbrian Danes and Saxons as their king.

To the enfranchised slave, so lately the sport of adverse fortune, this sudden elevation appeared like a strange dream; but, when he was admitted into the presence of the royal Alfred, to swear the oath of fealty to him as his liege lord, he learned from his lips that he had been long marked by him to fill the vassal throne of Northumbria on the recommendation of his friend and counselor, the Bishop of Lindisfairne, who had educated and (unknown to himself) fitted him for the dis-

charge of royal duties, while he wore the iron badge of servitude. Nor did Guthred, when entrusted with the awful responsibility of despotic power, prove unworthy of the confidence reposed in him. The illustrious Alfred found in him a faithful friend and an able coadjutor in establishing equitable laws, reforming abuses, and diffusing the pure light of Christianity through a semi-barbarous land, and introducing the refinements and virtues of civilization among the rugged race over which he reigned in peace and prosperity during many years.

Guthred's first exercise of regal authority was to raise his friend and instructor, Eadred, to the bishopric of Durham, which he richly endowed; nor was he forgetful of his old mistress, Winifred, whom he cherished with the greatest tenderness, and watched over her declining years with the dutiful affection of a son.

A. S.

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#### HONESTY, THRIFT AND INDUSTRY.

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IN a work of one of the popular authors an incident is recorded, the subject of which is as follows:

Abel Fletcher, a tanner, was in need of a boy to drive the cart of skins that he had brought daily to his tanyard, and to do various other chores throughout the place.

Mr. Fletcher was a Quaker, and being very scrupulous as to the honesty and thrift of the persons he employed, it was a difficult matter to find a boy who suited him. One day, however, chance threw in his way a ragged, hungry-looking urchin, to whom he offered a guinea as a reward for some slight service he had rendered, on the street, to his invalid son. The boy was evidently surprised at the offer, and he was certainly in great need of the money, but looking up with an honest face he replied, "I only take pay, sir, for work I do."

"Thee'st an odd lad," said Mr. Fletcher as he put the coin back into his own pocket.

"Art thee hungry, lad?" he asked, carefully scanning the pinched face.

"Very hungry, nearly starving," said the boy.

"Bless me, then," said Mr. Fletcher. "Get thee in and have thy dinner."

Impelled by the kindly welcome of the old man, the boy assented. The repast being ended he was invited to accompany the son of Mr. Fletcher in a walk over the garden and orchard grounds of that gentleman. The place was surrounded by a yew hedge of very ancient growth. With careful training and clipping the branches had become so interlaced as to form a massive wall or barrier. In the course of their walk the boy's conversation turned upon the subject of this hedge.

"What would you do," said young Fletcher, "if you were shut up in here and had to get over the hedge? You could not climb it."

"I know that, very well," said the boy, "and therefore I should not waste my time and strength in trying."

"Would you give it up then?" said the other.

"No I would not," said the boy decidedly. "I'll tell you what I'd do; I'd begin and break it twig by twig, till I forced my way through and got out safe on the other side."

"Well done, lad," said Abel Fletcher, who had followed and listened designedly to the boys' conversation. "Is that thy usual mode of getting over difficulties, friend? I perceive thou art thrifty as well as honest." Then after a few moments' pause he said, "Didn't thee say to my son, just now, thee wanted work?"

"If it's honest work," was the answer.

And so the boy who was too honest to receive a guinea, he had not earned, and was not too proud to accept of a meal of food when offered by a kindly heart, and whose industry and perseverance were such as to enable him to undertake the labor of going through a hedge fifteen feet thick, by the tedious method he had described, won for himself a recommendation to the heart and sympathy of

the rich tanner, into whose employ and confidence he was taken.

He never betrayed the trust reposed in him. From an apprentice lad he became the partner of and finally the successor to his worthy benefactor. Through his life he proved a blessing to his fellows and a benefit to the world.

*M. C.*

#### CHURCH SCHOOL PAPERS.—NO. 5.

OFFICE OF THE GENERAL BOARD OF EDUCATION,

May 1st, 1891.

**TWENTY-TWO.**—The Annual Church School Convention will be held at the L. D. S. College, Salt Lake City, Tuesday, June 2nd, at 10 a. m. All Church School Teachers and Members of Church School Boards of Education are most cordially invited to attend, so that at least every Church School may be represented.

23.—The Annual Examination of Candidates for the Primary, Intermediate and Academic Grades in the Church School Service will be held at the same place, from June 3rd, at 9 a. m., until June 5th.

24.—Teachers are required, under the instructions in General Circulars, Nos. 4 and 5, to pass examinations, or that are desirous of improving deficiencies in their certificates of last year, will communicate at once with the General Superintendent in regard to particulars.

25.—Any Church School Boards or any Teachers contemplating changes in their operations for the next academic year, should consult with the General Superintendent not later than June 30th, as after that date the appointments will be made, and later applications will have to take precarious chances.

By direction of the General Board of Education,

DR. KARL G. MAESER,  
Gen. Supt.

EDUCATE the heart, the hand and the head.



# DESERET SUNDAY SCHOOL UNION LEAFLETS.

## Lesson 9.—Jesus and the Woman of Samaria.

PLACE.—Jacob's Well, near Sychar, in Samaria.

Age of Christ—31. TEXT.—John 4: 5—42.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave<sup>1</sup> to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? (for the Jews have no dealings<sup>2</sup> with the Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift<sup>3</sup> of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living<sup>4</sup> water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever<sup>5</sup> drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.<sup>6</sup>

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19. The woman saith unto him, Sir, I perceive<sup>7</sup> that thou art a prophet.

20. Our fathers worshiped in this mountain;<sup>8</sup> and ye say, that in<sup>9</sup> Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22. Ye worship<sup>10</sup> ye know not what: we know what we worship: for salvation<sup>11</sup> is of the Jews.

23. But the hour cometh, and now is, when the true

worshippers shall worship the Father in spirit<sup>12</sup> and in truth: for the Father seeketh such to worship him.

24. God<sup>13</sup> is a spirit: and they that worship him must worship him in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26. Jesus saith unto her, I<sup>14</sup> that speak unto thee am he.

\* \* \* \* \*

28. The woman then left her water pot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?

\* \* \* \* \*

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him they besought him that he would tarry with them; and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying; for<sup>15</sup> we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

<sup>1</sup>Genesis 23: 19. 48: 22. <sup>2</sup>Acts 10: 28. <sup>3</sup>Eph. 2: 8. <sup>4</sup>Isaiah 12: 3. <sup>5</sup>John 6: 35. <sup>6</sup>John 17: 2, 3. <sup>7</sup>Luke 7: 16. <sup>8</sup>Judges 9: 7. <sup>9</sup>Deut. 12: 5—11. <sup>10</sup>11. Kings 17: 29. <sup>11</sup>Romans 9: 5. <sup>12</sup>Phil. 3: 3. <sup>13</sup>II. Corinthians 3: 17. <sup>14</sup>John 9: 37. <sup>15</sup>John 17: 8.

## LESSON STATEMENT.

Jesus went from Judæa into Galilee, passing through Samaria on the way. As He approached the city of Sychar, He sat down on a well called Jacob's Well, to rest while His disciples went to the city to purchase food. While He was sitting here a woman living in Sychar came to the well to draw water, and He asked her for a drink. She was astonished at this, for she saw that He was a Jew, and it was against the custom of the Jews for one of them to have any dealing with a Samaritan. She inquired, therefore, why He had asked her for a drink, and He told her that if she knew who He was she would ask Him for living water. He referred to the gospel of Christ, and said that whosoever drank of this water should never thirst again. When she desired some of this water, He told her to bring her husband, but she said she had

none. He then told her of her sins, saying that she had had five husbands, and was now living with a man who was not her husband. This blunt statement of the truth surprised her, for, so far as she knew, He had never seen nor heard of her before; therefore she said she could see that He was a prophet.

He then entered into conversation with her concerning the worship of her people and that of the Jews, stating that the Samaritans worshiped ignorantly, while the Jews worshiped the true God. He also told her that He was the Messiah whom the prophets had said should come into the world.

When the woman went back into the city she told the men that she had seen a man who had told her all that she ever did, and she testified that He was the Christ. Upon hearing this, many of the Samaritans came to Jesus and asked Him to stay; He remained with them two days. At the end of that time many of the people believed in Him, having received a testimony of the divinity of His mission.

#### NOTES.

SYCHAR.—A city near the central part of Samaria.

JACOB'S WELL.—A well situated about a mile from Sychar, supposed to have been dug by Jacob. There is water in it occasionally, even at the present time.

SAMARITANS.—The inhabitants of Samaria, a province of Palestine immediately north of Judæa. They were a mixed people, a union of some of the Israelites with the heathen nations around Palestine. The Samaritans were regarded with great disfavor by the Jews, this feeling being heightened by claims on the part of the Samaritans that Mount Gerizim, in Samaria, instead of Jerusalem, was the proper place for building the temple. This feeling of antipathy was so strong at the time of the Savior that a Jew who held any communication whatever with a Samaritan was looked upon with great disfavor by his countrymen.

#### WHAT WE MAY LEARN FROM THIS LESSON.

1. That God knows everything that occurs.
2. That Jesus, by the power of God, was able to tell the whole history of this woman, though He had never seen her before.
3. That the living water, or the gospel of Christ, quenches our spiritual thirst, and saves those who believe and follow it.
4. That God desires to be worshiped in spirit and in truth.

5. That the testimony of Christ came to these Samaritans, though they were a mixed race and not pure Israelites.
6. That we should not depend upon the testimony of others, but should obtain one for ourselves.

#### QUESTIONS ON THE LESSON.

1. What is the subject of this lesson?
2. How old was Jesus at this time?
3. To what province was He going?
4. Where did He sit down to rest?
5. Near what city is this well?
6. Who came to this well while He was there?
7. For what purpose did she come?
8. What did He ask her for?
9. What did she say?
10. What was His answer?
11. What is this living water?
12. When she asked Him for some, what did He tell her to do?
13. What was her reply?
14. What did He tell her?
15. How did this affect her?
16. What did He say was the difference between the worship of the Samaritans and that of the Jews?
17. Who did He tell her He was?
18. What did she tell the people of Sychar?
19. What did they ask Jesus to do?
20. How long did He remain there?
21. What testimony did many of the Samaritans receive?

#### PROVIDENCE.

TO make our reliance upon Providence both pious and rational, we should, in every great enterprise we take in hand, prepare all things with that care, diligence, and activity, as if there were no such thing as Providence for us to depend upon; and again, when we have done all this, we should as wholly and humbly rely upon it, as if we had made no preparations at all. And this is a rule of practice which will never fail, or shame any who shall venture all that they have and are upon it,—for, as a man, by exerting his utmost force in any action or business, has all that human strength can do for him therein, so, in the next place, by quitting his confidence in the same, and placing it only in God, he is sure of all that Omnipotence can do in his behalf.

*South.*

## For Our Little Folks.

### LOLIE'S DREAM.

LOLIE'S parents were not rich people. They were of that class which have to work for a living. They worked hard themselves, and taught their children to do the same. Lolie had one sister older than herself; but when Lolie was only three years old, that sister died. She had an elder brother, but after the death of their sister, Lolie was the eldest girl in the family.

It often happens that the eldest girl in the family where there are several children, is expected to do a great deal towards keeping the house-work in order, and taking care of the younger children. It was so in Lolie's case. Much was required of her while she was yet very young. Sometimes she would feel as though her lot was a hard one; for it would seem as though no time was allowed her for play, or even for reading, or any kind of light work. It was work, work, hard work for her, day after day, week in and week out. Once in a while, Lolie would feel as though it was too much, and think she could stand it no longer; and she would then feel very sad and down-hearted. Then she would overcome the dark feelings, and in trying to be brave and happy, she would sometimes be forgetful of some of the duties which

she was expected to remember and look after. And then fault would be found with her and she would be scolded. Thus her life was often made cheerless instead of bright and joyous, as every child's life should be.

Lolie's mother was so worn and tired with anxious care and overwork, that she was often sick. One time she was too sick to sit up, or eat anything for several days. Lolie felt very sorry for this. She was afraid she had not been as kind and thoughtful as she should have been, in sharing the heavy burdens which her mother had to bear. And now that her mother was ill, she could understand better how much need there was of her being patient and willing to do her share although it might seem a large share for a little girl.

For she could now see that all she was able to do, was but a small part of the work which had to be done for the family, and which so worried and wearied her mother.

She went to bed one night, very tired, and with a heart full of anxiety and trouble for the sufferings of her mother, and went to sleep praying that God would make her well.

When she slept, she dreamed that she stood beside her mother's bed, weeping. An angel, very bright and beautiful, and with a loving smile, came and stood beside her.

"What are you crying for, little girl?" asked the angel, pleasantly.



"Because my mother is so sick," answered Lolie.

"She will not be sick much longer, nor have to suffer much more," said the angel, "I have come to take her away, to a peaceful, quiet home, where no one is ever sick."

"Oh! don't take my mother away, oh! please don't!" sobbed Lolie, wringing her hands in great grief.

"But you sometimes pout, and are angry, when she wants you to help her; and you are thoughtless and fret her," said the angel.

"Yes, I know I have been naughty to her sometimes, but I won't be any more; oh! I'll try so hard to be good every way, always after this, if you will only let my mother stay and get well," said poor little Lolie, with such sorrowful earnestness, that the bright angel wept tears of pity for her, and gently soothed her grief by telling her, if she really would be very good and thoughtful, after that time, that her mother should live and be healed.

Then Lolie felt very grateful and happy, and determined to do her duty to her mother after that, no matter how hard it might seem.

When she awoke, she felt sure that her dear mother would soon be well. And it was so; no doubt the gentle, willing spirit of obedience which Lolie manifested, and the faith she exercised in her mother's behalf, did a great deal towards making her well.

Lolie grew very thoughtful and careful after that time, and was also

happier and more cheerful than she had been before. She is a woman now, and a very industrious, good and useful one.

She often recalls to memory that dream of her childhood. Her beloved mother is still living.

*Lula.*

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#### THE YOUNG FOLKS' STORIES.

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##### A PET HEN.

WHEN mamma was first married she never liked a pet animal. But once an old hen was a pet by nature. She would come in the house to lay her eggs, and would stand at the door, and just as soon as mamma would turn her back, Pet, for that was what we afterwards called her, would come in the house and get in the wood-box in the kitchen to make a nest. If she could not find a comfortable place she would go in the front room and get in the wood-box there and lay an egg.

One day mamma went out to the neighbor's and left the old hen in the house. When she came back Pet was on the bureau looking in the mirror where she could see another hen, mocking her as she perhaps thought, so she started cackling very loud.

Another time when mamma went off visiting she shut the old hen out, which made her very mad, and she never came in again.

*Roy Shepard.*

BEAVER CITY, UTAH. *Age 11 years.*

## THE MEXICANS.

I WILL write a small piece about Mexicans and their mode of living. They live in flat roofed houses. Some are made of cedar posts stuck end-ways in the ground, and some are made of adobes; but they are not very good houses. When a little snow storm comes you can see the men on the roof sweeping the snow off for they are very bad to leak.

There are many Mexicans living in and around St. Johns. They are great smokers of tobacco and drinkers of coffee. Some of the Mexicans have four or five dogs each. Their occupation is mostly in sheep raising. They also raise a great quantity of red-peppers, onions, and corn. They string the red-peppers on strings and hang them outside of the houses to dry. It makes their houses look quite red.

The Mexican women smoke like the men. Some of the Mexican ladies are very nice house-keepers.

*Teddy Davis.*

*Age 11 years.*

ST. JOHNS, ARIZONA.

## SAVED BY A DOG.

WHEN I was about six weeks old I was very sick. My papa and mamma were told to get me a little dog to play with and I would get better. They did as they were told and they got me a small dog, which was just the same age as myself. I got better very soon after this, and when I was very small I would feed the

dog out of the same spoon as I used to eat with. I would give half of the spoonful of my bread and milk to her, then I would eat the other half myself.

This dog is still alive but is not of much use, as she is growing old and getting blind, and she cannot hear very well.



She is very much of a nuisance as she, being unable to see or hear well, will stand outside and bark for hours and hours. But we would not kill her for anything, as she has been the means of saving my life.

*Arthur Jenkins,*

*Age 14 years.*

MILLBURN, SANPETE CO., UTAH.

## A FISHING CAT.

We have a cat. Her name is Sid. I can not tell how old she is for she belonged to two families that lived in the house before we moved in it. There is a fish pond near the house. Old Sid goes there to catch fish for her young. Sometimes the fish she catches are so large she can hardly drag them along. She has a kitten

larger than herself, and it is over a year old. It is amusing to hear her cry for that big cat to come and get the fish. She will sit for hours on the bank of the pond waiting for an opportunity to catch a fish.

HEBER CITY. *Lucy Seaman, age 13.*

#### STORY OF AN OWL.

THE mountain owl is the largest of the owl species. It has a big head and large eyes like those of a cat, and a sharp, crooked bill. It is of a yellowish grey color. It measures about four feet from tip to tip of wings. Its claws are long and sharp. These birds go out in the night to get their food, they catch rabbits, pheasants and other small animals and birds.

One night in October my grandpa's chickens were roosting on the cowshed and one of these kind of owls came and killed fourteen of them. He scattered them all over the streets. My pa heard the chickens squacking and he went to see

what was the matter, and when the owl saw him he flew away into the



THE OWL.

shade trees. Pa came back and got his gun to kill him but he could not get to shoot him.

In the morning when grandpa got up he wondered what had been killing the chickens.

*Alma Bartholomew,*

*Age 12 years.*

FAYETTE, SANPETE CO., UTAH.

CHILDHOOD is the time for study, and to form habits which will bring credit in the great future. At this time characters are formed which are lasting.

#### ERE THE SUN GOES DOWN.

WORDS BY JOSEPHINE POLLARD.

MUSIC BY W. J. KIRKPATRICK.

Key E.

.d	,r	m	.m	:m	.m	s	:-.m	,r	d	:m	r	:-.r	.m
I	have	work	e -	nough	to	do	Ere	the	sun	goes	down,	For	my
.s <sub>1</sub>	,s <sub>1</sub>	d	.d	:d	.d	m	:-.d	,t <sub>1</sub>	d	:d	t <sub>1</sub>	:-.t <sub>1</sub>	,d
I	must	speak	the	lov -	ing	word,	Ere	the	sun	goes	down,	I	must
.m	,f	s	.s	:s	.s	d <sup>1</sup>	:-.s	,s	s	.s	,s	:s	.s
As	I	journey	on	my	way,	Ere	the	sun,	ere	the	sun	goes	down,
.d	,d	d	.d	:d	.d	d	:-.d	,r	r	.m	,m	:d	.d
											s <sub>1</sub>	:-.s <sub>1</sub>	,d



f .f :f .f	l	:-.l ,l	s :s	s :-s ,s
self and kindred	too,	Ere the	sun goes	down: Ev - ery
d .d :d .d	d	:-.d ,d	t <sub>1</sub> :d	t <sub>1</sub> :-d ,d
let my voice be	heard,	Ere the	sun goes	down, Ev - ery
l .l :l .l	f	:-.f ,f	r .r ,r :m .m	r :-m ,m
mands I must o -	bey,	Ere the	sun, Ere the sun goes	down, There are
f <sub>1</sub> .f <sub>1</sub> :f <sub>1</sub> .f <sub>1</sub>	f <sub>1</sub>	:-.f <sub>1</sub> ,f <sub>1</sub>	s <sub>1</sub> .s <sub>1</sub> ,s <sub>1</sub> :d .d	s <sub>1</sub> :-d ,d

d <sup>1</sup> .t :t .l	l .s :-s ,s	l .s :s .f	f .m :-m ,r
i - dle whis - per	still - ing with a	purpose firm and	will - ing, All my
d .d :d .d	d .d :-m ,m	f .d :t <sub>1</sub> .t <sub>1</sub>	r .d :-t <sub>1</sub> ,t <sub>1</sub>
cry of pit - y	heeding, For the	in - jured in - ter -	ceding, To the
l .s :s .f	f .m :-d <sup>1</sup> ,d <sup>1</sup>	d <sup>1</sup> .d <sup>1</sup> :s .s	s .s :-s ,f
sins that need con -	fessing, There are	wrongs that need re -	dressing, If I
d .d :d .d	d .d :-d ,d	f .m :r .r	d .d :s <sub>1</sub> ,s

d .d :r .m	s .f :m .r	d :t <sub>1</sub>	d :-.
dai - ly tasks ful -	fill - ing, Ere the	sun goes	down.
d .d :t <sub>1</sub> .d	m .r :l <sub>1</sub> .l <sub>1</sub>	s <sub>1</sub> :s <sub>1</sub>	s <sub>1</sub> :-.
light the lost one	lead - ing, Ere the	sun goes	down.
m .m :s .s	l .l :s .f	m .m ,m :r f	m :-.
would ob - tain the	bless - ing, Ere the	sun, Ere the sun goes	down.
l <sub>1</sub> .l <sub>1</sub> :s <sub>1</sub> .d	f <sub>1</sub> .f <sub>1</sub> :f <sub>1</sub> .f <sub>1</sub>	s <sub>1</sub> :s <sub>1</sub>	d :-.

.d ,r	m :m	m :-m ,f	s :s	s :-s ,s
Ere the	sun goes	down, Ere the	sun goes	down, I must
.t <sub>1</sub> ,t <sub>1</sub> :d .d	t <sub>1</sub> :-.	.t <sub>1</sub> ,t <sub>1</sub> :d .d	t <sub>1</sub> :-d ,d	t <sub>1</sub> :-d ,d
Ere the sun goes	down,	Ere the sun goes	down,	I must
.se ,se :l .l	se :-.	.r ,r :m .m	r :-m ,m	r :-m ,m
.m <sub>1</sub> ,m <sub>1</sub> :l <sub>1</sub> .l <sub>1</sub>	m <sub>1</sub> :-.	.s <sub>1</sub> ,s <sub>1</sub> :d .d	s <sub>1</sub> :-d ,d	s <sub>1</sub> :-d ,d

d <sup>1</sup> .t :d <sup>1</sup> .s	t .l :-f ,l	s :-m ,r	d :-.
do my dai - ly	du - ty Ere the	sun goes	down.
m .f :m .d	d .d :-.	.t <sub>1</sub> ,d :r <sup>1</sup> .t <sub>1</sub>	d .l <sub>1</sub> :s <sub>1</sub>
do my dai - ly	du - ty	Ere the sun goes	down, goes down.
s .s :s .s	f .f :-.	.r ,m :f .f	m .f :m
d .r :m .m	f .f :-.	.s <sub>1</sub> ,s <sub>1</sub> :s <sub>1</sub> .s <sub>1</sub>	d .f <sub>1</sub> :d <sub>1</sub>